

Muhammad ﷺ, the Messenger of Allah

Atiyyatullah al-Libi



مؤسسة النازعات
A n a z i a t

شوال
١٤٤٦هـ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muhammad ﷺ, the Messenger of Allāh

Atiyyatullah al-Libi رحمه الله

Annaziat
Shawwal 1446

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muhammad, the Messenger of Allāh, is the son of ‘Abdullāh ibn ‘Abd al-Muttalib ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy. He is from the tribe of Quraysh, and a descendant of Ismael and Ibrahim ﷺ.

He is a man from the Arabs, hailing from the town of Makkah, located in the lands of the Arabian Peninsula, most of which falls today within the borders of the state called the Kingdom of Saudi Arabia. This Makkah is said by many geologists, astronomers and geographers to be the heart of the world, or to be the place most likely to be the center of the earth’s globe. It is a hilly desert town in which the Arab race has lived since ancient times.

The Arabs existed before Ibrahim, the father of the Prophets, and they had great tribes famous in ancient history, possessing rich and remarkable civilizations. Historians say that all of those ancient Arab tribes – or the vast majority of them – have ceased to exist, and that those who are referred to as Arabs after that until today are other tribes who learnt Arabic from them. And most of them are the descendants of the noble Prophet Ishmael, the brother of Isaac and son of Abraham.

In what is called the Middle East, in the heart of the world, the cradle of the Prophets and Divine Messages (on the Arabian Peninsula, to be exact), these people lived a simple life, closer to nature and spontaneity, and somewhat distant from the complexities of urban life. This is why they were distinguished by their balanced disposition and temperaments, and were characterized by invaluable traits like honesty; frankness; loyalty; generosity; courage; a strong sense of honor; a rejection of oppression and humiliation; doing good to others; competitiveness in embodying virtues of manhood; respect for promises and agreements; strong will and determination; high aspiration; eloquence in speech, intelligence, an appreciation for poetry and literature; and extraordinary memory- despite the fact that they didn’t know how to write.

It must have been out of great wisdom that this part of the world was chosen to be the place of all the Messengers and Divine Messages!

Muhammad recognized as a great man according to all historians, whether they are Muslims who believe in his prophethood and follow him or non-Muslims such those from the Jews, Christians and others – was born in the year 571 A.C and was raised an orphan, as his father had died while he was still in his mother's womb. His mother too died while he was young- when he was six- and so he was brought up an orphan in the care of his grandfather, and then his uncle after the death of his grandfather, until he became a capable, young man.

After around 40 years of life- after becoming a complete man, who had understood and experienced life; had married, had fathered and raised children; and had come to know the people and become known to them, and had built a reputation among his people- one which -according to all historians- revolved around the attributes of honesty, trustworthiness, intelligence, wisdom, eloquence in speech, fine manners, noble morals, and being saturated with the virtues that intelligent men usually strive to acquire and boast about, like generosity; rejection of tyranny, oppression, and humiliation; assisting those in need; sympathizing with the weak; serving and helping the people and wanting good for them; and freedom from the flaws, evil characteristics and the blameworthy traits which all people detest. Despite all this, he was (like the vast majority of the people of his time) illiterate, unable to read or write.

After reaching this stage of life (i.e. the age of 40), he announced that revelation had come to him from heaven, and that Allāh had sent an angel to him to teach him the religion and the Message and inform him that Allāh had chosen him to be a Messenger to all of Mankind and that he is the Seal of the Prophets and Messengers after whom there will be no Prophet.

Initially, Muhammad ﷺ disseminated his Da'wah in secrecy, starting with his trusted friends, acquaintances and relatives. A group of men and women

from the local population responded positively to him, after which he began to expand his Da'wah, publicize it and directly preach his message.

This was met with resistance from his people, who stood against him in stubborn opposition, hurling all kinds of allegations at him. They accused him of being a sorcerer; a liar; they said that he was insane; they claimed that he was an eloquent poet who bewitched people with his words; they hurled many such absurdly contradictory allegations at him.

He remained patient as they rejected him, and bore their insulting of his honor and his reputation and their physical harm, and he did so for the sake of spreading Allāh's ﷺ Message which He had commanded him to preach to the people. And the Da'wah would never have spread had the caller not been patient, had not begun with his own people and fashioned out of them supporters.

He would confront the ferocity of his people and their hostility with leniency, gentleness, forgiveness and tolerance. They would harm him; torture the weak among his companions; mock, ridicule, boycott and besiege them, and yet, he would continue to invite them to goodness and explain to them the message with which Allāh ﷻ sent him: He would invite them to the worship of Allāh ﷻ Alone, who has no partner; he would forbid them from worshipping that which their fathers worshipped apart from Allāh ﷻ; He commanded them with Ṣalāh, charity, truthfulness, chastity, fulfilling covenants, honesty in dealings, maintaining ties of kinship, and all other principles of goodness, reminding them day and night through all means available; He would carry on patiently despite their inappropriate words; and would hope for them guidance and salvation.

And indeed, virtue was in his Da'wah, but the human being is often hostile towards that which he doesn't understand. He hoped for them goodness, honor, nobility and happiness in this world and the next, but they led themselves to loss. The chiefs and elite among his people would lead

campaigns of defamation and scare-mongering against him with all they had of power and wealth.

The truth is, most of his people were in blindness and ignorance as a result of numerous factors that had accumulated upon them- such as: their engrossment with this worldly life and their heedlessness of the real meaning of existence; their blind obedience and submission to their elders and leaders; their fear of any change in their state of affairs; their preference of security above everything else; and their contentment with the existing situation.

All these were feeble reasons, and due to them, they lost out and missed their opportunity (to accept Islam and be from the victorious ones), and were any one of them to be resurrected today for us to question him, we are certain that he would inform us of an unparalleled state of guilt and regret! As for their chiefs and elders, they were deluded and led astray by the authority and leadership they feared they would lose were they to follow the truth to which Muhammad ﷺ was calling them, and so they vehemently and stubbornly resisted.

But..did that do them any good? Here we are, centuries later, remembering them, remembering him (i.e. the Prophet ﷺ) and remembering what happened, so which of them was victorious and remained standing, and who is it that departed as a loser, remembered only with humiliation and curses?"?

Muhammad ﷺ continued his Da'wah in a gradual fashion, the revelation would come down to him little by little, and he by little, and he would nurture the people upon the correct religion- the one which contains all mercy, justice, charity, righteousness, wisdom and reform; a religion that is embraced by pure souls; that commands (the people with) everything good and forbids (them from) everything evil.

He persisted in this until he lost hope in his people ever accepting Islam. And after they conspired to kill him, Allāh ﷻ ordered him to emigrate, and

so he emigrated to the city of al-Madinah, in which today his grave and mosque now stand.

There in al-Madinah lived a number of Arab tribes, some of the individuals from them had believed in Muhammad ﷺ and his Da'wah after seeing him and listening to his words and his Da'wah during their pilgrimage for Hajj to Makkah. They were enthusiastic about supporting and aiding him due to the strength of their belief in what he called them to.

They invited him to migrate to their land, where he would be supported and protected by them, thus allowing him to better spread his message. Muhammad ﷺ did in fact emigrate, and ordered every one of his companions who was capable to do the same, so they migrated—men, women, and children—all for the sake of the religion, with no worldly or personal motive: not economic, not political, no purpose except the religion which they had embraced and recognized as to be the message of Allāh ﷻ, the One who had created them and brought them into being, and wanted them to worship Him, who was testing them with these trials in this world.

Those simple Arab tribes didn't have political ambitions or expansionist aims, nor did they have a civilization worth mentioning among the world civilizations of their time. And for this reason, their conviction and Imaan in what they knew to be the ultimate truth had a profound impact on their souls. They were so moved by it that many historians say there is hardly any parallel to this in history—except among some of the followers of previous messengers...!

In that city to which he immigrated, and amongst the people there - both its original residents as well as the Muslims that had migrated from Makkah- Muhammad ﷺ built the nucleus of his state. He began to disseminate his Da'wah with greater freedom, and began to structure his followers' social, economic and political affairs. He legislated for them by

the permission and *Wahy* of Allāh ﷻ, with laws that gradually moved toward completeness, allowing for the natural progression of the people's ideological and civilizational development.

He engaged in battles against his native people, Quraysh, who had expelled him from his homeland. Despite his army being few in number and limited in resources, he was victorious over them. The first battle between him and them was the battle of Badr, which has a special status for the Muslims and holds an important place in the history of Islam. Then the wars between him (and the Muslims) and them (i.e. the Kuffar from the Quraysh) came one after the other- them exerting their utmost to eliminate him, his Da'wah, his followers and his fledgling state- until Allāh ﷻ helped him against them and he was able to overcome them and conquer their capital, which was his home city from which they had expelled him: Makkah, the heart of the world.

Thus ended the wars between him and his people, who were the noblest of the Arabs in lineage as well the most respected among the people; as they were the residents of Makkah and the caretakers of the Kaaba, the venerable and ancient House of Allāh built by Abraham and Ishmael.

As the consequence of this conquest, almost the entire population of the Arabian Peninsula entered the fold of Muhammad's ﷺ religion and believed in and followed him; in other words, i.e. almost all the Arabs accepted Islam as at that time, there were no Arabs outside the borders of the Arabian Peninsula.

Next, Muhammad ﷺ began to send messages to the kings of other states in which he called on them to enter the religion of Islam and believe in the Message with which Allāh had sent him. Among those to whom he sent messages were the king of the Byzantine Roman Empire and the kings of the kingdom of Persia, as well as others.

During this period, Muhammad ﷺ passed away, before he could personally engage in prolonged interactions with these great empires.

In accordance with the principles found in the Shari'ah of Islam, with which Muhammad ﷺ was sent, the post of Caliph - i.e. leadership- which was determined by a selected group of individuals- was taken over by his friend and deputy Abu Bakr as-Siddeeq, who was one of the first to believe in Muhammad ﷺ, and was his closest and most beloved companion; and was the most knowledgeable amongst the people; and the one best equipped with the necessary traits (for this role).

After him, the leadership of Islam and the Muslims continued in this manner—every time the existing *khalīfah* passed away, voting was used to determine the one who would take his position—until internal conflicts and a civil war arose among the Muslims, and this went on for several years until reconciliation and peace was achieved. Then, one of the *khulafā'* appointed his son as successor, based on an *ijtihād* (independent legal reasoning) necessitated by the circumstances of that time. From then on however, the system transitioned into a hereditary monarchy, which remained the predominant form of governance throughout much of Islamic history.

The course of history will not stop until the end of time, and so state after state came into being for the Muslims, some of which were good, and others of which weren't so good. Some of them held firmly to the religion of Islam and message of Muhammad ﷺ, which others neglected the religion and took from it only the name and some of the slogans, leaving behind its true essence. The Ummah of Islam went through varying stages of strength and weakness during its history, and this is true in all spheres: whether political, military, economic, cultural, societal, ideological, scientific or otherwise.

At one time in its history, it was the world's leader, and under its leadership, the world tasted the flavor of justice, mercy and doing good, three attributes which a number of fair-minded historians says never came together at any time in history in the way they came together under the leadership of Islam. Those righteous ones among the Caliphs stuck to the path of the Messenger Muhammad ﷺ and spread Islam and invited to it and conquered the countries of the world in the name of this religion. Their conquests and expansions were unparalleled in history, as they weren't undertaken for economic motives, nor out of mere political expansionism, nor to fulfill lusts, nor to exact revenge.

Rather, they were solely for the purpose of spreading the true Dīn and the goodness brought by the message of Muhammad ﷺ, delivering it to the *mustaḍ'afīn* (oppressed), and then leaving them free to accept or reject it—only after liberating them from any force that prevented them from making that choice.

Eventually, the Muslims' state weakened and declined, because of various factors, including but not limited to arrogance; being deluded by mere names, titles and assertions; and becoming completely preoccupied in fulfilling lusts and desires.

However, despite all the weakness and deterioration the Muslim nation has faced, it continues to resolutely adhere to the same principles, fundamentals, frameworks and laws which its Prophet, Muhammad ﷺ brought. Moreover, it is today witnessing a powerful renaissance, after the emergence of strong reformers from its midst and after it tasted the bitterness of aggression, oppression and subjugation at the hands of some of the Europeans. It has now become aware of its reality, its condition, and its surroundings, realizing how much it has been heedless and how far behind it has fallen in the competition amongst nations.

This has led to it shaking off the dust accumulated over the years, stirring to rise again, and returning to the race (i.e to global dominance) and take the lead once more. It now knows that its honor, dignity, strength and happiness -in this life and the next- can only to be achieved by holding fast to its religion and to the virtues, morals and good and praiseworthy values to which its religion calls it.

A Look at the Da'wah Made by Muhammad ﷺ

Muhammad ﷺ came to the people and told them, “I am the Messenger of Allāh ﷻ to all of you, sent with His religion, al- Islam, which is the same religion that all the Prophets before me were sent with.”

He continued, “We Prophets are all brothers. All of us have been sent by Allāh ﷻ, Our Dīn is one and does not differ—it is *Tawḥīd*, the worship of Allāh ﷻ alone with no partners. We do not worship anyone besides Him or along with Him. Rather, we reject and disbelieve in all that is worshipped besides Him, for everything worshipped apart from Him is worshipped in falsehood and does not deserve worship. Allāh ﷻ alone is the One truly worthy of worship, and none shares that right. This is the core of my religion and message, and it is the religion of all the Prophets and Messengers before me, without any difference.”

So, he called on people to believe in all the Messengers of Allāh ﷻ and all His Books, and not to differentiate between them by believing in some of them and disbelieving in others, but instead, to believe that all of them are true and all of them are from Allāh ﷻ. This is the religion of all the Messengers and this is the appeal they made to the people: worship Allāh ﷻ alone and don't associate anything with Him.

As for the laws, rulings, and legislations, they sometimes differ from one prophet's message to another. For example, in acts of 'ibādah such as

Ṣalāh, Ṣawm, and Ṣadaqah, the specific rulings varied from one message to another—in how they were performed, their times, their numbers, their amounts, and so on. Similarly, in matters of ḥalāl and ḥarām, some rulings differed from one message to another—Allāh ﷻ may have prohibited something for one nation while allowing it for another. And Allāh ﷻ, the Most Wise, possesses perfect ḥikmah; He desires goodness and rectitude for us, and He wants mercy and happiness for us.

In the past, each Nabī was sent only to his own people. Then, Muhammad ﷺ came with the final message, declaring I am the last messenger of Allāh ﷻ with the final risālah to all of mankind—of all races and in all lands—until the end of the world and its demise. Thus, my Message – since it is the final Message after which there will be no other message – is the most complete, most extensive and most comprehensive Message as well as the most detailed, easiest and most perfect one.”

So every created being on the face of the earth is called upon to believe in Muhammad ﷺ and in the Message with which Allāh ﷻ sent him. Every human being is obligated to believe in him, to accept what he brought, and to submit as a Muslim. Allāh ﷻ will accept nothing else from anyone. The followers of ‘Īsā cannot claim, We are followers of ‘Īsā, and following ‘Īsā and his Sharī‘ah is sufficient for us!—for by doing so, they have disbelieved in Muhammad ﷺ and rejected him. And whoever disbelieves in a single Nabī from among the messengers of Allāh ﷻ has disbelieved in Allāh ﷻ Himself, the One who sent him.

It isn’t for you, O you weak, powerless created being, to reject and refuse God’s Message, or to say, “I don’t accept this Messenger or that Message.” You are faced with only two choices: either you believe in Muhammad ﷺ, affirm his truthfulness, and follow him, taking everything he brought—since he tells you that this message from Allāh ﷻ is the final one, and all that

contradicts it is abrogated, and Allāh ﷻ accepts nothing from people except worship according to it—or you reject him, disbelieve in him, and claim that he is a liar whom Allāh ﷻ never sent or commanded with anything.

In the second case, one of two things applies to you:

Either you don't want guidance and aren't seeking it and don't care about it; your only concern, ambition and preoccupation is in fulfilling your desires, having fun, and occupying yourself with your current worldly and material concerns.

Someone like you is often heedless and intoxicated by this life until death awakens him—and at that point, waking up will be of no benefit, for the time of the test will have ended! Such people deserve the anger and punishment of Allāh ﷻ, the Strong and Almighty, and they are destined for Fire.

Or you may say: I searched, I examined, but I found no evidence that he is the Messenger of Allāh ﷻ.

To you, we say: Have you found any proof for the prophethood of 'Īsā, or that he is, as your people claim, the son of Allāh ﷻ? Exalted is Allāh ﷻ above such a claim! Any proof that you may use to affirm the prophethood of any prophet whom you believe in, can be used for Muhammad ﷺ.

Ask yourself: How do you establish the prophethood of Nūḥ, Ibrāhīm, Mūsā, Dāwūd, Sulaymān, or 'Īsā (or any prophet whose prophethood you affirm)? And how did you confirm it? If you have a proof, then we say: The same proof establishes the prophethood of Muhammad ﷺ a fortiori.

Then we say to you: Look at the evidence and proofs that establish him truly being the Messenger of Allāh ﷻ—search and study this if this matter truly concerns you, if you are among those who seek success and salvation in the true life (the Hereafter).

Look at his eternal miracle—the Qur'ān—read it, understand the guidance and light it contains, and then answer: Is this the speech of a mere human? It is possible for a man to have fabricated this?

Look at this Law which he brought and look at what it is to which it calls and what it is which it prohibits. Look at the wisdom, goodness, justice and righteousness in his religion and Law, and look at its consistency with sound reason, logic and with what upright, uncorrupted souls know and what the Prophets before him brought.

Look at his biography and the history of the Muslim nation and the goodness, righteousness, purity, knowledge, wisdom, devotion and virtue found in them.”

The Essence of the Matter

Islam teaches that this life we are living—referred to as the immediate life and the first abode—is a temporary, fleeting stage, not a place of permanence. We were not created to stay in it, but rather to pass through it, to cross over it, and to be tested in it through divine commands and responsibilities. The true, everlasting abode is the final one, which comes after death and resurrection, where people will either dwell in eternal bliss or face ongoing, painful punishment. This is the true test, the real examination, and the ultimate assignment.

Allāh ﷻ created us, placed us in this world, and prepared it as a test for us—to see who will worship Him alone, without partner, obey Him, and follow His messengers and books, and who will disregard all of this as if it does not affect him.

This is the greatest truth. If you understand it, you will find peace and recognize reality for what it is. You will not struggle much in reaching the correct understanding of the true religion that Allāh ﷻ loves and is pleased with. The world will not deceive you, nor will its fleeting pleasures delude you.

You will understand, for instance, that in the sight of Allāh ﷻ, and in the view of the intelligent believers among His creation, a poor Muslim living in the deserts of Africa—who, by modern standards, may be seen as “backward” or “not developed”, who dies from starvation or illness—yet he

had died upon the truth, is far superior to two million disbelievers in Muhammad ﷺ who live in Scandinavia or Los Angeles, possessing every conceivable pleasure known to man, but who die while upon other than the true religion.

At the same time, Islam doesn't tell you to be backwards nor poor, nor to die from hunger and disease: on the contrary, it tells you to be strong, competent and sound, and it doesn't ask you to give up your wealth or authority. What is important, however, is the eternal and everlasting. As for the transitory, its importance is like a negligible value in mathematics.

The benchmark or standard is what is pleasing to Allāh ﷻ; not what we come up with our own minds. Our minds are a blessing from Allāh ﷻ which He gave us in order for us to use them to arrive at righteousness and goodness and comprehend what Allāh ﷻ wants from us. So, if we were to use them to contradict what Allāh ﷻ has clearly commanded us to do, then we will have used them in an incorrect manner- and that would lead to the wrong outcome.

What Is Preventing You from Entering the Religion of Islam?

One of them says, "I have a religion, and it's the religion of my father and grandfathers and has been our religion for centuries."

Islam says to him, "What would you say if we were to bring you something better, closer to Allāh's ﷻ guidance, superior and more upright than the religion you are upon and which you found your forefathers and your people adhering to for generations?"

"Are you searching for the truth, and that which is best, and that which will lead you to salvation and success? Or is it in your eyes merely a matter of cultural identity (i.e. 'this is ours and this is our identity') and nothing else?"

It's possible that your forefathers and people were mistaken. Yes, this is a possibility. If it isn't, then why do you say that all Muslims are mistaken

(since if it was possible for a whole group to be wrong, then it can also be applied to your forefathers)?

Also, why (as your belief system also teaches) did Allāh ﷻ send Messengers and destroy so many people throughout history (so this is also indicative of the fact that it's possible for your ancestors to have been wrong)?

Leave of this thing called 'the religion of my father, grandfathers, and people.' Free yourself from inherited assumptions, seek sincerely—and you will find the truth!”

Another says (in response to why he doesn't accept Islam), “Islam is a religion of backwardness.”

He has based his statement on what he has seen of the (current) condition of the Muslims, but this is a mistake, as the Muslims had been the torchbearers of civilization, urbanism and technological and cultural progress when they were holding fast to their religion- because the religion of Islam encourages them to acquire knowledge and to teach it; to learn wisdom, to be active, to engage in the study and research of beneficial matters, and to take all possible (permissible) measures to acquire strength, eminence and glory; and it cautions them against laziness, ignorance and wastefulness.

How can an impartial and fair seeker of truth possibly say that Islam is a religion of backwardness when he knows that Europe, which languished under the weight of ignorance, repression, tyranny and the despotism of the kings, feudal lords and priests during its Dark Ages, was only enlightened by way of the rays of the religion of Islam and the civilization of Islam which reached it through the geographic and cultural points of contact in Spain, the Maghreb, Sicily, Anatolia, the Levant and elsewhere?

Did Europe come to know structured legislation, legal systems, methods of observation, analysis, and research except through what it received from the Muslim Arabs via these contact points?

Even today, researchers acknowledge that the legal frameworks of France, Spain, and Switzerland still bear the imprint of Mālīkī fiqh, which was the dominant Islamic school in al-Andalus and the Islamic Maghrib during the era of Muslim glory!

When Muslims established a historically great civilization in the land of al-Andalus (Spain), were they backward? That is (an example) close to you in Europe, but there are many examples elsewhere as well.

Yes, Islām does not tell people to make their sole concern their desires and pleasures, or to dedicate their lives to amusement, or to maximize the amount of time they spend on their entertainment!

Islām does not say that. Rather, it commands: Fulfill from your desires and your pleasures what Allāh ﷻ has made ḥalāl for you, and this amount is abundant and sufficient. Let it (i.e. the satisfying of your natural inclinations) be an aid for you in attaining your objective and let that- the attainment of your objective- be your highest priority.

Your objective is to worship Allāh ﷻ, to obey Him, and to prepare so that when you meet Him on the Day of Resurrection you are in a state of obedience and so He will be pleased with you.

So to the one who desires for himself goodness: leave off the talk about the backwardness of the Muslims and concern yourself with yourself and where you are vis-à-vis the truth and reality.

Why are you here? Who created you and why?

And where you will go after death?

In the end, you can be a Muslim and be “advanced” or “developed” if you so desire and if you don’t like the backwardness which the Muslims are in!

Another one says, “Islam is the enemy of the woman, and opposes her rights and her freedoms.”

Firstly, Islam tells her: either you believe in Allāh ﷻ and His Books and Messengers- which means submitting to and accepting everything brought

by the Messenger of Allāh ﷺ - or you say, “I don’t want what the Messengers of Allāh ﷺ brought” and spare us the trouble!

If the question is one of knowing what Allāh ﷻ has ordered and allowed us to do and what the boundaries of His laws are so we can adhere to them, then it’s a simple matter.

If, on the other hand, you are only interested in your lusts and enjoyment and the circumstances you’re used to and the privileges you’ve acquired- all of which are based on lust and enjoyment- and you want to impose that on Allāh’s ﷻ religion, then you won’t benefit in any way and will just exhaust yourself.

You might misguide many of your sisters and they might follow you. Yes, this is a possibility.

But beyond all that, where are you going? What is the end goal?

Where are the ones before you that pushed the same message now?

Ask yourself and reflect over this: Is what you seek (and which you refer to as) “women’s freedom and rights” truly something that will benefit women (specifically) and humanity (as a whole)?

Isn’t it righteousness, wisdom, and goodness? Or is righteousness and goodness found elsewhere??

Second: Your understanding of Islam is wrong. Islam is not an enemy of the woman, just as it isn’t an enemy of the man.

On the contrary, it came for the good and happiness of both genders, in this life and the next, and it gave each of them what is best and most appropriate for them in terms of rights and Assigned to them with duties that aligns to their distinct capabilities, which are in accordance to their different natures, and with which both, the individual and their wider society, is reformed.

So what enmity are you talking about? This is nothing but an unjust and ignorant allegation.

Isn't Islam the religion which honored the woman, protected and safeguarded her and liberated her – just as it liberated the man – from the darkness of polytheism, ignorance, superstition and prejudice and from being controlled and subjugated by men?

Is it not Islām that declared women to be the equals of men, raising their status and extolling their mention?

Look at the exemplary women in Islām and see for yourself which Islām you speak about and which woman you refer to.

Thirdly: Have you searched (sincerely) for the true Dīn, contemplating, and reflecting over various matters—and then concluded that Islām is the truth, except that its rulings on women appear problematic?

Is this the only problem you have? Or is it that the entire Dīn does not appeal to you?

Pose this question to yourself, because it's beneficial.

If this is the only issue you've a problem with, then the sound intellect and wisdom dictate that you Don't reject this religion and disbelieve in it because of one aspect which you found problematic, and which didn't appeal to you.

It could be that it has a satisfying answer which you have yet to come across; or perhaps you (came across it but) didn't understand it properly; or maybe you weren't convinced of it due to personal biases- such as the traditions, ideas and the like which you are used to and have been ingrained with; Perhaps it is simply difficult for you to oppose societal norms, no matter what they are. Or perhaps... and perhaps.

It is from fairness and sound intellect that you hold on to this religion, as long as you have been guided to it, and you recognize that Islam is truly from Allāh.

Just wait, for it might be that this problem or doubt will disappear over time; and beseech Allāh and ask Him to open your heart to the truth and guide you to.

A Call to the Heedless

Whoever among you would like to listen, then let him listen.

You are in ignorance and blindness due to what you have of affluence; because you reside in strong states with stable political and economic systems (but these, in reality, come and go); because you see the weakness of the Muslims and their “backwardness” in their daily life; and because you have a limited perspective on the reality of our existence and restrict your considerations to this worldly life.

But this isn’t everything! Come out of this cage and wake up from this intoxication and you will find reality.

Ask yourselves: “If Islam had a strong, dominant, rich and prosperous state that controlled the world, would you accept Islam?”

Yes, many of you would do so! But that shouldn’t be your scale and yardstick, but rather, it is upon you to follow the truth, for it is what is eternal, and the one who follows it is the one who will be successful and happy after all is said and done.

We ask Allāh to guide you.

Attiyatullah

1/27/2006